Museum Specimen No. 52.) All collars and necklaces were fastened with strings at the back of the neck. They were considered emblematic of maidenhood. It was taken off when a girl got married or knew men. 301 [554]

When the girl entered among the people she donned new clothes of the same general kind as worn by women. Her high cap, if she had worn such, her robe and other old clothes were given away. The robe was generally cut up and the pieces distributed among the women. If her cap was of red or blue cloth it also was cut up in small pieces and given away as pieces for covering tongues of moccasins. Often at the same time the girl's mother cut up several of her dressed caribou or moose skins and gave them away to the women. If the father of the girl was wealthy he gave a feast to all the neighbors and presents of skins. The father gave the presents only to people of his own phratry. If he was of the Raven phratry, women of this phratry married to Wolf men received presents just like others of the phratry. The girl was now marriageable and could easily be distinguished as a marriageable maiden by her hair dress, ornaments etc. At the end of four years, after her becoming pubescent, if the girl was still unmarried she changed her style of face painting. From now until marriage she painted her face in fanciful styles, (if she so wished) and she increased the ornaments on her person. 884 292 884 65 884 582 302 301

884 562 301 on her person. She wore if she desired other short and long necklaces of strings of dentalia and beads, etc., such as used by women in general. These were in addition to those used by her as a marriageable young 602 884 woman. Although now living among the people the girl had to act in a shy and retiring way and behave modestly. She should not talk much, especially with men. She spoke sometimes to her father but seldom to her brothers and male cousins. She could, however, look at them as she wished. Some informants say girls did not care to see their brothers and males of their own phratry and did not encourage conversation with them. They however deny the use by girls to bits of sinew which they tied to their collars, when they wished to speak with males of their own phratry (see Emmons P. 105). All these restrictions were removed at the end of four years.

301 582 Girls' ornaments were not used after marriage or in later life. Down was not used on the head until after marriage and only for dances.

PUBERTY OF MALES.

881 The time at which boys commenced training was in a general way less definite than that of girls. Boys commenced training about the time their voices changed or when they were big enough to undertake hunting and go on trips alone. Thus some lads commenced to train at an earlier period than others. Some were nearly men

same manner as others. All songs thus introduced were named after the person who introduced them and were called "so and so's song". Most lyric songs and many dance songs are known to have originated in the ways described. The themes of these songs were varied; some were of a serious, others of a comic nature. Some were love songs, and some described the doings and feelings of people and animals. It seems none of them were real medicine or shaman's songs.

No annual or other manitou dances were held as among the Salish where young people sang their manitou songs in turn.

Young men from the time of their attaining puberty until marriage lived in a lodge by themselves. There people lived in large camps sometimes as many as twenty young men inhabited the young men's lodge at one time. This lodge was of no special construction, being of the same shape and materials as other lodges. All the young unmarried men of both phratries lived together in this lodge, those of the Raven phratry sleeping on one side, those of the Wolf on the other. They slept, ate, played games, sang and amused themselves. They went out from here singly and in groups to the mountains for hunting of game, training etc. They got their own wood and water and did their own cooking. They mixed very little with other people and kept to themselves.

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A few stole away at night to visit or sleep with sweetheart, but this was not the rule. Most lads were afraid to have any connection with the opposite sex, at least during their training period, for it was believed a lad doing so would be retarded in obtaining a manitou and would never be a good hunter. It is said the young men had a great deal of fun among themselves and many did; married men consider the years they spent in the young men's lodge as the most happy time of their lives.

MARRIAGE

Persons could only marry members of the 582
opposite phratry and never one of their own. The male 584
took the initiative and did the choosing in marrying the girl of his choice. His mother with her husband then went to see the girl's parents. If they were agreeable the marriage was thereupon arranged and the lad was told he would get the girl. The lad now com- 583
menced to work for his future parents-in-law. He gathered and split wood for them whenever he saw they required help of this kind, and he also hunted frequently and gave them the game he killed. He was very attentive to them and was constantly on the alert to do them some service. If his future parents-in-law went off on some lengthy hunting or trapping trip he accompanied them and worked for them. He also hunted